THE INQUIRER

INCORPORATING THE CHRISTIAN LIFE AND THE UNITARIAN HERALD

ORGAN OF UNITARIAN CHRISTIANITY AND FREE RELIGIOUS FELLOWSHIP

ESTABLISHED IN 1842 REGISTERED AS A NEWSPAPER

No. 5953 Saturday, August 11, 1956 Price Threepence

HELPING A DICTATOR

THERE is little use in crying over spilt milk, but it is obvious that the crisis with Nasser need not have been, or at the worst ought to have been foreseen, and consequently prepared for with foreknowledge. There is every hope that a way will be found out of the trouble, but it will provide a lesson for Anglo-American diplomacy in the future in dealing with the Arab nations. Nasser has been presented with every advantage. He is certain of the support of his own people—in the cause of nationalism people will endure much. He is certain of the support of the Arab states. In one way or another he is certain of the support of Asia. In short, he has been turned into the momentary leader of Arab-Asian revolt against the West. What more could the dictator want?

Over the long run perhaps by wearing down tactics the affronted Western nations can make things extremely uncomfortable for him. But the long run can be long and uncomfortable for other people as well.

It is a bad business that American and British diplomacy has landed itself into this situation. It has come about by playing politics, trying to meet Nasser and his like on their own level. It has been forgotten that the first principle of international politics to-day is no war, unless by actual warlike aggression it is forced upon one. Little wars these days cannot be undertaken as an afterthought, or used as an escape from blundering diplomacy. No longer can war be regarded as an extension of the diplomacy of peace. It is lethal. The conscience of mankind wont accept it if there is an alternative.

Soft Blankets

Indeed, the word war has never been used in the debates upon this subject, the more decorous word "force" is used, and under its soft blanket all the unpleasant realities are avoided.

The word "nationalization" has been used too when everyone knows that "nationalization" has nothing whatever to do with the trouble. If the loans for the Aswan Dam had been granted there would, presumably, have been no immediate trouble over Suez. The nationalization of the canal is in fact Nasser's reply to the withholding of the loans. "If you hit me I will hit you". And apparently American and British diplomacy did not expect this. Apparently it was thought that a dictator of Nasser's ambition would accept a crude rebuff, on his level, without replying in kind. The so-called nationalization is a reply in kind.

On Nasser's Level

There is only one reason why the loans for the Aswan Dam should have been contemplated—that they would help the Egyptian people. If there were any other reason then international politics were being played on the same level as Nasser's seizure of the canal company. "We will use our economic power to extract positions which we deem proper and just to us. He who pays the piper shall call the tune." Then, if this was the level of action, the consequences ought to have been foreseen. It is no use being smart or indignant in the international game without being smart right through; and the movement of British ships and the call-up of specialists ought to have been anticipated before the loan was refused. For the British government to be plunged into the present position as an emergency is to admit that, up to the present, Nasser has been too smart. Was it to be expected that a man of his calibre, who can only speak of Israel in the language of the gutter, would retire gently from the scene? For him and his like the world is an oyster to be opened: they do not throw away the knife at the first rebuff: they ought not to be presented with opportunities for using it.

Old and New Moralities

Once again there is a clash between what may be called the old and the new moralities. That wealthy nations should help with deliberation and intent poorer ones is new; that they should help with strings attached, no matter how well hidden, is very old. If the West, or anybody else, practices the old, then they must expect the painful situations of the past, made infinitely more painful because what is called the past in terms of conflict has vanished. Shall bombers be used over Egypt? In a very real sense that is a far more painful question for England than for Egypt.

This modern world will be reconstructed by those who have the power to give moral leadership, not in the terms of the conventions of the past, but in those in which the new is seen to be the new. The new is not the struggle between Communism and Western philosophies, that is already outdated or beginning to be so; there is nothing so simple now as such a struggle. Neither is it the Nassers trying to create new empires or new glories. It is the simple fact that on the whole men have found a new dignity everywhere, or are trying to find it.

That Britain, by whatever cause, should be trapped in this present encounter with the Egyptian dictator, is a sorry business beyond telling. It need not have been. She will be fortunate to come out of it without hurt.

Home and The Welfare State

By Joan McLachlan

THE last fifty years have seen a major social revolution. The feminist movement has given women a new place in the social and economic set up, and the welfare state has assumed increased responsibility for young and old alike. Although supporters of these changes have been justified by worthwhile results, yet in their singleminded pursuit of their dreams, they have unwittingly damaged an essential human institution, the home.

Many other factors have contributed to the collapse of the home, but most importantly the home has suffered not from direct attack, but from neglect. Its functions have become obscured and uncertain. The diverse elements which make for its success have disintegrated. Often what the modern man calls home is a truncated version for it fails to minister to human needs, for which there is no adequate satisfaction elsewhere.

For this reason it is well to try to define the functions of the home at the present time and to arrive at a concept of the home similar to that of "The Welfare State," or "The Nation". Home is a nebulous term and the phrase "The Secure Home" with its striking antithesis to "the casual home" and "the broken home" best sums up the modern requirement. It may be that "The Secure Home" will prove to be as much a natural right of mankind as the individual liberty for which our forefathers strove so nobly.

Needs of Home

The family grouping is spontaneous be its members primitive or civilized. Its very universality hides its value just as the truth in a platitude or the beauty of a daisy often go unnoticed. It meets many and varied human needs, but only in so far as it copes with all or most of them, and balances their relative importance does it result in a Secure Home. What then are these needs? They can, perhaps, be most easily summarized under three headings physical, personal, and social.

The physical are all connected with the urge to maintain the life of the individual and the race. The mutual attraction of man and woman, the long dependent infancy of the human child, and the necessity to provide food, shelter, and clothing have from time immemorial created homes. In our day there has been a marked tendency to find satisfaction for these closely associated needs apart from each other and outside the home. A contemporary phase has been to treat the man-woman relationship as an end in itself. This has led on its lowest levels to sexual promiscuity. The influence of the cinema and the unnatural herding together in towns have resulted in an overaccentuation of the sex aspect. In "the broken home" difficulties in the relationship of husband and wife are emphasized at the expense of father-mother responsibilities which should play their part increasingly and make for stability. A materialist outlook, with its stress on the comfortable accessories of living, has made house and furnishings loom too large in a couple's planning, even to the exclusion of children. The term "Family Planning" reminds us of the problems created in a home by the arrival of too many children. In a "Secure Home" there is a nice adjustment of all these matters, the union of man and woman in marriage leading on to the acceptance and maintenance of an increasing but manageable group.

The House

A house provides the framework for the home, but it may be unsuitable for this purpose. Its size and location is sometimes determined by pressure from without. Industrial developments once led to the erection of slum dwellings and even now urban areas continue to grow. The individual's desire for freedom from domestic toil has resulted in too small premises. Lack of means can crowd a family into a depressingly small, badly sited building. Fundamentally a house should be planned with a view to its becoming a home centre. This entails room for individual privacy, children's activities, adolescent's varied interests, adult occupations, and some segregation from neighbours. Pleasant, external and internal conditions make for harmony. Far from being a place merely to sleep and eat in, it must provide scope for creative activity by man, woman and child—for only if this is achieved is the Secure Home possible. There should be a ferment of life within it. The various occupations will differ from those of a previous age; some of the baking and stitching, perhaps, will have disappeared, but each house should show the contributions its members are making to shape it into a home. Wallpaper, furniture, books, garden should all tell a tale! There are outward and visible signs of a Secure Home.

The domestic system of industry has been superseded. This is an age of big business and world-wide commerce. Even so the home functions as an economic unit. Its members are continually attempting to preserve its economic integrity in such rapidly changing conditions that mistakes can be made. This is illustrated by child labour in the nineteenth century when parents' only means of providing for their children was to subject them to inhuman factory conditions. Hit and miss methods of enlarging the family income to-day have included clothing clubs, hire purchase and wage-earning wives and mothers. On the other hand family allowances, income tax relief, school meals and scholarships prove the State's desire to encourage the home to meet rising costs. A major problem facing the home to-day is how to obtain economic security without diminishing its ability to perform its many other functions. Particularly vulnerable is the welfare of the child for whilst providing food, shelter, and clothing parents may find themselves unable to undertake other vital responsibilities. Further the acceptance of State aid in the struggle to meet material requirements must not mean surrender of the entire care of the child. The Secure Home must provide for the satisfaction of the physical needs of its members but it has much else to do besides.

(To be continued in further issues)

What Shall Be Discussed!

By Francis Terry

"WHAT questions most need to be discussed in the Unitarian denomination at the present time?" I was asked this, unexpectedly, by a friend who was collecting opinions on the subject. I replied with the first idea that came into my head: "The practice of private prayer is one topic that cries out for discussion. To what extent do our co-religionists believe in forming definite habits in this respect? Is there much observance of fixed times of prayer, or use of set forms? I should very much like to know. There must have been very great changes in these matters during the past fifty years. But who can say what they are? I think we need to bring these things a good deal more into the light, if we are to understand our present position and find the right way forward." Afterwards, my friend mentioned this suggestion (briefly, and without naming me as its author) to a minister of great sagacity and experience; and he, I heard, expressed a very decided opinion that the topic was quite unsuitable for general discussion. This raised, in what seems to me to be a crucial form, the question: "What can we, and should we, discuss with fellow-members of our Church?"

The objections to discussing such things as private prayer are certainly substantial. Indeed, under the challenge of that senior minister's opinion, I found that I was myself more diffident about it than I had realized. I cannot remember having initiated a direct discussion of this sort with any congregation (though I have sometimes come near to it). In raising the matter with my friend, I seem to have been seeking confirmation of a view of which I was uncertain, rather than expressing a settled conviction. One may well be daunted by the dangers involved. There are dangers of exhibitionism, and of hypocrisy, of intrusions on proper privacy, and of censoriousness. Spiritual growth may be checked by a challenge to give premature expression to feelings which are still tentative and unshaped. The inner life may be distorted, and tainted with unreality, by the pressure of outside opinion upon matters in which man must, above all, be sincere and natural. Sensitive people are alert to these dangers and shrink from exposure to them; and it is one of the special merits of our liberal religious tradition to have acknowledged this sensitivity and scrupulously respected it.

THE SPIRITUAL SOCIETY

And yet, if we accept these obstacles as insuperable, we should come near to abandoning one of the principal reasons for the churches' existence. Churches are needed because, though religion lives, and has its home in the "inner man," it cannot grow up healthily in solitude, but requires a spiritual society, with fellowship between the "inner men" of its members, so that inward personal religion may find outward communal expression and be educated and enlightened by the experience. Churches are bound to assume that their members are not only publicly religious at the meetings of the congregation but are also privately religious when solitary or going their separate ways in the world, and that these two phases are, as it were, in gear with one another. This assumption is quite vital; and it is not one which can be simply taken for granted, without some amount of care and investigation.

In traditional and authoritarian forms of religion, a great deal of attention is usually given to these matters—though not in ways which would be entirely satisfactory to religious liberals. There are traditional practices of family devotions and private prayer, and it is commonly one of the functions of a priesthood to instruct people in these practices and enquire whether they are being duly observed. In Roman Catholicism, the confessional system brings a certain amount of ecclesiastical supervision to bear upon the duties of personal piety, and even upon some parts of men's private thoughts and feelings; and the specially devout are recommended to use the advice of a director. The puritan pastors, though they respected the privacy of a man's direct converse with God, were earnest in urging the duty of Bible-reading and the necessity of prayer, and in enquiring into cases of neglect; and their pulpit-prayers set an example how all believers should pour out their hearts to their Maker. In these and other ways, a vitalizing connection was maintained between the spirit of public worship and the thoughts and feelings which rise up in solitude.

What similar connection is there in our churches at present? The old practices have been largely dying out among us—not only through slackness, but often because we no longer really believe in them in our hearts, and feel that to use them would be like putting on a mask. But what makes us feel like this? And how far has the process gone? And are any new shapes of personal religion emerging to take the place of the old? These are questions which we have hardly begun to answer.

THE MINISTER AND THE LAITY

It may be argued that such questions are unnecessary: "The fact that people attend our services is sufficient proof that these appeal to them and awaken an echo in their hearts: why pursue the matter further?" But the present state of our Churches is too unsatisfactory to allow much weight to that argument. Often the echo seems muffled. Moreover, if we are to draw in new members, we must be ready to put our experience at their disposal, and tell them what practices we have found most appropriate to our form of faith.

Can the matter, then, be left to the ministers? Of course they have the principal responsibility, and special opportunities. They can discuss the matter in general terms from the pulpit and in personal detail when visiting—if, that is, the laity wish their ministers to enter upon these topics. That is, itself, one of the matters to be discussed. Would it be a good thing to have ministers going round making private enquiries and recommendations on religious questions of a sort that our congregations are not prepared to discuss openly? I should have thought that it was most unwholesome. Our ministers must be prepared sometimes to act as confessors, but they should not be encouraged to make a too frequent practice of it. As far as possible, all aspects of religion should be treated as the open concern of the whole Church.

Perhaps, when all is said, our churches are not, at present, in a suitable spiritual state for such discussions. If that is so, it is an exceedingly grave confession of weakness, and we should set ourselves most earnestly and patiently to the task of putting it right. For what is at stake is nothing less than the whole status of our churches as spiritual societies.

COMMENT

CENTENARIES

WE have been having a spate of centenaries—Heine, Shaw, Schumann, and now Ignatius Loyola. These centenaries are opportunities for, if nothing else, brushing up our knowledge and checking our judgments. But knowledge, apparently, needs to be brushed up in places where one would scarcely expect ignorance, as in the hastily withdrawn East German commemorative postage stamp, that gives Schumann's portrait against a background of the musical notation of a song by Goethe, set to music by Schubert. Evidently under Communism the Germans tend to lose their love of music and erudition.

Of all these great men, probably the most important historically was Ignatius Loyola who, in founding the Society of Jesus, ensured that the Reformation should be confined practically to only the northern nations, thus ensuring the perpetuation of the Roman Catholic Church as a great force in the modern world. It is hard for a liberal Christian to judge Loyola, for he cannot but regret the full success of his work. All the same, there is much in his life that is inspiring and of enthralling interest, and although the Society he founded became a byword for duplicity, how much heroism there was shown in the work of St. Francis Xavier and the Asiatic missions, and in the missions to the North American Indians that form so fascinating a volume in Francis Parkmen's story of the contacts and conflicts of British and French power in North America.

WHAT CONSTITUTES A GREAT MAN?

The case of Ignatius Loyola shows how difficult it is to judge a great man; but the case of John Calvin equally points the same way. Principal T. M. Lindsay, for example, in his well-known *History of the Reformation* quotes with approval Renan's dictum: "Calvin succeeded, in an age and in a country which called for a re-action towards Christianity, simply because he was the most Christian man of his generation." And yet Calvin, so often extolled as a democrat, lacked the very first quality of a democratic mind, willingness to live with people whose views differed from his own; and in his persecution of Servetus he committed an act which from the moral point of view was murder just as much as it would be murder for anyone to kill a man because one believed that his views were perverting the people among whom he lived. All of which, no doubt, shows how hard it is for a man living in the fierce light of great events to keep free from temptations to which a humble Christian is not exposed. Is it true, then, that all power corrupts?

ESTABLISHING CREDIT

I have just received a letter from a friend who has gone to settle in Alberta, which has given me the impression that there are variations in institutions in different parts of the world even where there would seem to be little play for differences to appear. He tells me that when one arrives there the most important requirement is to "establish one's credit".

He was advised that if he was going to buy a car he was on no account to pay cash for it, but to borrow from the bank for that purpose, the reason being, I presume, that if one paid cash that might be all one possessed, but if a bank lent a thousand dollars to buy a car, well, one must have a good deal more behind one than just that sum.

But the importance ascribed to establishing one's credit seems to have a good side as well, for although hire purchase is very popular, it is seldom abused, so afraid are people of lowering their credit. Another result is that people of all ages and classes go in very widely for life or annuity insurances of some kind so as to have some security to establish credit. All that, I suppose, is a reaction against the Social Credit politics of William Aberhart, who became Prime Minister of Alberta in 1935, and tried with no success to make Major Douglas's proposals a panacea for economic troubles.

LE MANS

Thanks to television, the excitement and risks that attended the great motor race for 24 hours at Le Mans, were in some measure experienced by millions of British people sitting in their easy chairs. At times we may have wondered just how far these races have helped the progress of car production as they have tended to encourage a type of vehicle that could hardly be expected to come into commercial production, but under the new rules the cars approach more closely the type of vehicle that the ordinary man may hope one day to buy.

After the appalling accident at Le Mans last year, the course has also been made safer for both the public and the driver, but it is still dangerous enough. It is satisfactory that British men and British machines can still hold their own against the pick of the world and help so effectively in knowing the rules that give man the mastery of the material world. Amid our pride at man's achievement in this direction, however, we are constantly being reminded how far short we still are of full mastery. "God Almighty couldn't sink this ship!" said a seaman to an onlooker as the *Titanic* sailed to her doom; and now, in spite of all that was hoped for radar in preventing collisions, the *Andrea Doria* disaster shows that there are conditions under which it is unreliable. But the search for mastery will still proceed.

WORKING TOGETHER

The account of the May Meetings of the American Unitarian Association has led us to understand that there is considerable opposition among Unitarians to a closer union with the Universalists. One feels, of course, that the suggestion of corporate unions implies closer fellowship and greater strength, but it is surprising how often such union belies hopes. Unless the traditions of the bodies concerned are very close and unless historic differences of outlook have been wholly dispersed, union is apt merely to cover differences for a time, only to have them break out again in a more perplexing context.

The United Church of South India is an example of this, and one sometimes hears Methodist ministers in this country complain that Methodist union has not obliterated differences of outlook of the component parts. In Canada, some years ago, there was a widely supported union of what are here known as the Free Churches but it merely created another denomination, for important parts of the older bodies still remain out. There are many ways in which churches can effectively work together, short of corporate union, and this sort of co-operation is being actively exploited by the Universalist and Unitarian bodies in the United States. It is encouraging to see that our movement in America continues to increase rapidly in membership.

Commentator.

REUNION OF CHURCHES

By F. Knowsley

VARIETY of religious witness in this country is surpassed only in the United States of America. Anglicans, Methodists, Congregationalists, Baptists, Presbyterians, Unitarians and Free Christians, Quakers, the Churches of Christ and the Salvation Army are all represented on the Council of Churches in a large provincial city; not represented on the Council are such bodies as the Spiritualists, the Christian Scientists, the Christadelphians, the Moravians, the Swedenborgians and many others. One of the hardest tasks the present writer ever had was to explain to a Frenchman in the latter's tongue what all these different denominations stood for.

Such is the "scandal of division" about which much is heard at the present time. One of the most frequent criticisms of the churches is just that they are divided in this bewildering fashion. Many people, both inside and outside the churches, both sympathetic towards them and critical of them, are impatient with this situation. The attitude of the plain wayfaring man can be expressed quite simply. "Wouldn't it be far better," he asks, "to have one united and unified church instead of these innumerable sects and parties which, seemingly dedicated to the same purpose, are nevertheless rivals and constantly competing against each other?" And until that greater unity is achieved, and the rivalries are subdued, he is inclined to say "A plague upon all your houses".

UNIFORMITY

The movement in this century towards what is called "Re-union" (whatever that may mean) is a direct outcome of the churches' consciousness that divisions do indeed seriously weaken their impact upon society. Hence the negotiations that are constantly taking place between the various bodies—as, for instance, between the Presbyterians and the Congregationalists, or, as at the present time, between the Anglican and Methodist Churches. But these negotiations have rarely been successful and there are those who regard them as disappointingly slow and barren. They have sometimes had surprising and unexpected results. They have had effects opposite to those that were intended. Instead of eliminating the differences, they have sometimes thrown them into greater relief. To some of the churches concerned they have given a fresh insight into the essential meaning of their own particular witness. It has been demonstrated that the differences between the various churches are due to nothing more than the perverseness of human nature. There are sound historical reasons why a church has made a particular protest or has stood for a particular witness. More than one church has realized that if "re-union" or union with another body means abandoning something for which they have made a particular witness in history, then they cannot at this moment give up their independence. In that, we believe, they are undoubtedly right. Each church may well have something distinctive to give to the totality of Christian truth and experience. If in the interests of uniformity that truth were lost or submerged then far more would be lost than gained.

Surely the fact is that if the achievement of Christian unity is to be sought along the lines of one kind of church order or by adherence to a common dogma, it will be indefinitely delayed. It will, indeed, be impossible of achievement. It is essential that any approach to Christian unity must allow for wide divergences of belief, and if it is sought along rigid lines of organization, it will always be doomed to failure. As Dr. E. F. Scott has written, liberty is inherent

in the Christian faith, and liberty always makes for difference. A united Church *must* leave men free to differ, or it will deny the spirit of Christianity itself. When Western Christendom was united in allegiance to the Pope (still leaving vast territories outside the Roman obedience), unity could only be achieved by rigid suppression of independent thought and the stifling of individual conscience.

THE UNITARIAN POSITION

Unitarians and Free Christians are seen as standing apart from all the contemporary movements for closer unity among the churches. The reasons for this are well known and need no elaboration here. They are in isolation partly because they cannot conscientiously give their support to any of the credal formulas that have so far been devised as grounds for closer unity, and partly because they themselves feel that such do not present the right lines of approach to the problem. If, however, it was suggested that entirely different methods were to be tried, then many of them would be prepared to respond to the call for unity. If, for instance, a serious attempt were made to bring together all those who worship God in the spirit of Jesus Christ, and who pattern their lives on his, or who can pray to the universal Father in the words of the Lord's Prayer, or who believe that the essence of all religion is to be found in the Two Great Commandments, the majority of Unitarians and Free Christians would enthusiastically support the attempt. For there are vast fields of labour where all who hold a spiritual as opposed to a materialist view of life can co-operate; there are fundamental problems to the solution of which dogma or forms of church order are irrelevant.

At the present time, however, it does not appear that such an attempt is likely to be made. The questions at issue and the modes of approach are on an entirely different plane altogether. Unitarians and Free Christians must continue to give themselves to the task to which they are dedicated. They must show to the world that it is possible for a religious society to exist that does not insist upon uniformity of doctrine and belief and where the basis of unity is a common spirit and purpose. If they can succeed in this task, they will have made a supreme contribution to the problem of religious unity. After all, differences of opinion based upon genuine conviction are never discreditable; what is discreditable, and what does alienate vast numbers of men and women from the churches and from church organizations, is the suspicion, the intolerance, and the bigotry that they have manifested and still manifest among themselves and to the world around them.

IT OCCURRED TO ME

By Muriel Hilton

MOST of us who are interested in books could give a list of those which have most deeply influenced us. A book at the right time in our lives can be an illuminating experience.

I have a school teacher friend who when taking a post at a new school was given the fascinating work of forming the library. She went to much trouble in the selection of books, and though she could recommend certain volumes to the varied age-groups it was naturally the scholar's choice that was decisive.

I was reminded of her when reading *An English School* by W. B. Gallie. He speaks of the many influences upon boys, and in the chapter "Games and Books" writes of the impact of Hardy's *Tess of the D'Urbervilles* on a boy of sixteen. This boy was a blunt, somewhat graceless character with a marked strain of cynicism. There was a deep conflict in him between a strong sense of self-respect and a bitter aversion to all high falutin' or mealy-mouthed talk about sexual purity, especially from religious quarters. He embarked upon Tess and when finishing it insisted that the writer of this book should read it. He says that his friend was exactly the right age to read Tess for the first time, but he himself when he read it first of all was at least a year too young. Writing of his own school days, he says:

"While I was reading the early chapters, C. would frequently come over to ask what I made of them, but really to see how far I had read. He was waiting till I reached the description of Tess's walk to Great Dairies, during which she breaks forth into the Benedicite. When I had reached this place he asked me—

'Can you imagine any young girl singing that sort of thing—that psalm—as she walked along?'"

We looked back at the actual wording:

"And thus her spirits, and her thankfulness, and her hopes, rose higher and higher. She tried several ballads, but found them inadequate; till, recollecting the psalter that her eyes had so often wandered over of a Sunday morning, she chanted:—

"O ye Sun and Moon . . . O ye Stars . . . ye Green Things upon the Earth . . . ye Fowls of the Air . . . Beasts and Cattle, . . . Children of Men . . . bless ye the Lord, praise Him and magnify Him for ever!"

"Do you think?" C. ventured, "do you think it means she was so full of—happiness (thankfulness he calls it) that *that* just burst out of her, that she had to thank *someone* for it all?"

"I think it must," I answered, not really thinking about it. What was occupying my attention was C.'s expression. I had never seen him moved like this. His face wore a look of delight, refining and softening, almost ecstatic, and not far from tears.

"Yes," he said, "it must be that."

And the writer of this book on an English School says that C. had recognized when he met it "the finest poem of homage that has ever been paid, in our language at least, to a woman by a man. Purity will out—so long as imagination is given freedom to express it. It will speak out across the chasm of the years; it will penetrate crassness and confusion of feeling. From the pages of Hardy or of any good man its appeal is fresh, positive, beautifying, irresistible. There is a moral here for all schoolmasters, and for those concerned with school libraries in particular.

TWO EXISTENTIALISTS

By John Rowland

AT a recent meeting of a group of Unitarian Ministers, the word "existentialism" cropped up in the course of discussion, and it seemed that there were two points of view about it—there were some who felt that this rather awkwardly-named philosophy was a philosophy which had much that was of value in the intellectual climate of our time; there were others who asserted the very word made them shudder, for it was a sign of a "highbrow" attitude, far beyond the reach of the ordinary man, whether he were in the pew or the pulpit.

It is possible that both these points of view were arguable, for existentialism in some of its attitudes is pretentious and difficult. On the other hand, there are existentialists who state their case in easily understood terms and who face problems which are in some ways typical of the twentieth century. And even the more difficult side of the philosophy has its point for those who wish to understand just what is happening in the world of ideas.

Two recent books, in fact, illustrate perfectly the two ways in which existentialists set to work; they both have their value, even though one of them will take much hard, sustained thinking on the part of its readers before it yields the food for thought which is assuredly to be found between its covers. The two books are *Reason and Existenz*, by Karl Jaspers (Routledge and Kegan Paul; 14s.) and *The New Being*, by Paul Tillich (S.C.M. Press; 10s. 6d.).

Both of the authors have acquired considerable fame over the past few years, as leaders of thought. Dr. Jasper's book consists of a series of lectures delivered at the University of Groningen; Dr. Tillich's of a series of sermons delivered, mainly at the Union Theological Seminary in New York. And

the sermons are, on the whole, much easier to understand and much more immediate in their impact than the lectures.

Dr. Tillich deals with many of the great issues of the day; the problem of love; the problem of freedom; the problem of belief. He discusses, in brief, pithy chapters, "The Paradox of Prayer," "The Meaning of Joy," and "Faith and Uncertainty" (to choose three typical titles). On each issue he has something worthwhile to say, and on each issue he leaves the reader with the desire to think further, to develop the problem further, to see if there is not more to be said. It would be difficult to imagine anyone really interested in religion who would not find his thought stimulated and deepened by a study of Dr. Tillich's pages. The author's ideas are not always ideas which would be wholly approved by all readers of these pages; but even when the reader is impelled to differ, he will still feel himself to be indebted to the German-American theologian.

With Dr. Jaspers, however, we are in deeper water. "Not one of us," he says, "is a Christian, but rather we live in a pious softening of Christianity." And, again, "something enormous has happened in the reality of Western man; a destruction of all authority, a radical disillusionment in an over-confident reason, and a dissolution of bonds have made anything, absolutely anything, seem possible."

Tillich is the existentialist who tries to apply his philosophy to the affairs of everyday life; Jaspers is the existentialist who argues more in terms of abstract philosophy, who tries to relate the ideas of Nietzsche and Kierkegaard, of Hegel and Kant. For that reason Tillich's book will probably be the more widely read. But all who wish to understand what is happening in our day should try to study both of these men. Each of them has something very much worthwhile to say.

The more "popular" expositors of existentialism, like Sartre, the French novelist and playwright, have been thought of as purely atheistic. They derive, more or less directly, from Nietzsche, who said that God was dead. But these two books (and many others) surely go to show that there are men who try to use the methods of existentialism and who nevertheless remain fundamentally religious men. Both Jaspers and Tillich come within that group, and their work can be warmly recommended. Readers who feel that existentialism is difficult would be advised to read *The New Being* first, and to turn to *Reason and Existenz* only when the message of Paul Tillich has been grasped and understood. But both books have their value—Dr. Tillich's for the pulpit, Dr. Jaspers's for the study. It is, after all, worth recalling that in trying to understand life both the pulpit and the study has its part to play.

THE HIBBERT JOURNAL

Most issues of *The Hibbert Journal* have varying claims to distinction, and the number for July this year is no exception to this general rule. Pride of place is given to an article on "Philosophical Analysis," by Bertrand Russell, in which the veteran philosopher trenchantly comments on some of the tendencies of philosophy to-day, and replies to some younger men who have seen fit to criticize his attitude. His article is by no means easy reading, but will be found to repay careful study. For Unitarians there will be a sad domestic interest in Dr. S. H. Mellone's survey of Voltaire—probably the last article written by Dr. Mellone.

Theologians in general will find much of value in Prof. Braden's rather awkwardly titled "The De-Eschatologizing of Christian Doctrine"; while other contributors include Prof. I. T. Ramsey of Oxford, Prof. W. E. Hocking of Harvard (on "Christianity and the Faith of the Coming World Civilization"), and Prof. Sheeps of Erlangen. Dr. F. H. Heinemann and Dr. E. L. Allen provide their customary surveys of recent philosophical and theological work, and among the distinguished reviewers are the Rev. H. L. Short, the Rev. Dudley Richards, and Dr. Dorothy Tarrant.

Since the Rev. I. A. Garrard has occupied the editorial chair, *The Hibbert Journal* has continued to be recognized as one of the outstanding organs of serious opinion in our time, and the current issue will take its place with many preceding numbers on the shelves of most thoughtful readers. J.R.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

"An Appreciation and a Misgiving"

SIR,—I am not a member of a Unitarian Church but I am deeply interested in the Unitarian movement. During the past two or three years I have read many Unitarian books and pamphlets, to my great spiritual enrichment, and I have studied Unitarian hymns and prayers, as contained in your admirable service books, and I have been impressed by the warm yet reverent spirit expressed in them. Although it has not been possible for me to attend many Unitarian services, the few I have attended, I found spiritually satisfying.

I have come to the conclusion that it would be nothing short of a tragedy if the Unitarian movement failed to advance, for it has so much to say which people need to hear.

Unless I have misunderstood what I have read the central affirmation of Unitarianism is, that God is that Great, Eternal yet Personal Spirit who indwells and manifests himself through all he has made, especially in man, particularly in good men, supremely, so far as we can tell, in Jesus of Nazareth.

The central challenge of Unitarianism to mankind *is* that men should find God within them, speaking through Reason, Conscience, Intuition and without them in all things Good, Beautiful and True, and make a wholehearted response to him and to his call.

The central invitation to men and women, is to enter a Church or fellowship of seekers who are also finders, who although they have no creed to impose, they have a testimony to give—a testimony which is both individual and corporate. It has seemed to me as I have studied your movement that these three things may lie at the heart of it. No other denomination—except the Society of Friends—says them so simply and finely as do Unitarians.

I have, however, one misgiving. It is that in some letters and articles which appear in *The Inquirer* and in *Faith and Freedom* a negative attitude seems to be taken. The writers, although Unitarians, seem sceptical about Unitarianism and appear eager "to progress" out of it, into something quite different. A constant call is made for a re-statement, but, may I, as an outsider be allowed to say that what is needed is *not* another re-statement (for you have admirable re-statements in "A Free Religious Faith" and in Dr. Alfred Hall's "The Beliefs of a Unitarian" and in many fine pamphlets written by able Unitarian ministers) but a confident and joyous proclamation of positive Unitarianism. It seems to me that some Unitarians appear to think that it is a sign of mental and spiritual bondage to have a *clear* message—but without a corporate testimony, held in freedom, a Church must disintegrate.

Unitarians have something of importance to say and it must be said. Liberal Christians in other denominations cannot say it so well, or so clearly, for obvious reasons.—Yours,

"A Minister of another Denomination."

[To prevent misunderstanding. We doubt if our sympathetic reader has read the word "re-statement" in any prominent request in *The Inquirer*. The suggestions primarily made have been for a "positive affirmation"—on a certain level—with "corporate testimony" behind it. Since the publication of the works mentioned in the letter everything has happened, and Unitarians corporately and in other ways have been silent and confused. They need not be.—EDITOR.]

SIR,—It seems apparent to me, from reading reports of the G.A. Meetings and various articles and letters in *The Inquirer* since, that there is a general feeling that Unitarianism needs to wake up and re-establish itself in the present world situation.

Time and time again prominent Unitarians capable of starting off the process ask, "Why don't we do this?" or "Why don't we do that?"

Might I ask, as a young person who is getting rather impatient with this prolonged inaction, why don't these prominent Unitarians, who have the power in their hands, do something themselves to turn the tide? Someone must make the effort to start a Forward Movement or there will never be one.—Yours,

Swansea. *Barbara Johnson.*

Unitarianism in Holland

SIR,—May I state with reference to Sir Adrian Boult's letter in the issue of July 28 that the similarity of Unitarianism with the Netherlands Reformed Church only applies to the Modernist section thereof. Other denominations of Liberal Christians are the "Remonstrants Brotherhood" and the "Netherlands Bond of Protestants."—Yours,

A. G. van Dam.

THE CALENDAR OF THE CHURCHES

SUNDAY, AUGUST 12th, 1956

ABERDARE, Highland Place, 11 and 6, Rev. D. Jacob Davis
ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. Gordon Beverley
ABERYSTWYTH, New Street Meeting House, 11, Mr. Irwyn Nicholas
ALTRINCHAM, Dunham Road Chapel, 11 & 6.30, Rev. A. W. Vallance
ASHWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. Gill
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Supply
BATH, Trim Street Chapel, Unitarian, 6.30, Supply
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan
BIRMINGHAM (nr. Sevenoaks), Unitarian Church, 11, Rev. John Kelly
BRADFORD, Free Church, High Street, 11.15, Rev. J. Martin Hall
BRADFORD, Unitarian Church, Bamborough Road, 6.30, Rev. Maurice Jourdain
BRADFORD, Church of Messiah, Broad Street, 11 and 6.30, Rev. Gordon Stuart
BIRMINGHAM, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. Ronald McGhan
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Rev. J. H. Evans
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Supply
BOLTON, Bank Street, 2.30, Sunday School, 10.30, Rev. Joyce Hazelhurst, 6.30, Mrs. Simpson
BOLTON, Hallwell Road Free Church, 10.45 and 6.30, Rev. J. W. Maw
BOLTON, Unity Church, Deane Road, 10.30, Mr. J. Lattimaty, 6.30, Mr. J. Nightingale
BOSTON (Lincs.) Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
BRADFORD, Broadway Avenue, 3.15, Mr. W. Lloyd
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
BRIDGWATER, Christ Church, Dampier Street, 3, Sunday School, 6.30, Rev. W. H. Cordeaux
BRIGHOUSE, Unitarian Chapel, 11 and 6.30, Rev. G. Randall Jones
BRIGHTON, Christ Church Unitarian, New Road, 11 and 6.30, Rev. John Rowland
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. J. H. Cobain Davies
BRISTOL, Oakfield Road, 11, Rev. J. Cobain Davies, 6.30, Rev. J. Tyrell Davis
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. L. Hallworth
BURY, Bank Street, 11, Rev. J. Mathers, 6.30, Mr. Sidney Rue
CAMBRIDGE, Memorial Church, Emmanuel Road, 11, Dr. J. J. Gordon
CARDIFF, The West Grove Unitarian Church, 11 and 6.30, Mr. Roy Jones
CARLISLE, Lorne Street, 2.15, Sunday School, 6.30, Rev. P. D. Jones
CHATHAM, The Church of the Great Companions, Harwood Hill, 3, Mr. J. W. Nicholson
CHELTENHAM, Bayshill Unitarian Church, Royal Wells, 3, Sunday School, 6.30, Rev. Barbara Thomas
CHESTER, Matthew Henry's Chapel, Trinity Street, 11.15, No Sermon, 6.30, Miss C. T. Hankin
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Rev. Ernest Shaw
CHOWBENT Chapel, Atherton, 10.45 and 6.30, Rev. Kingsley Tyson
CORLEY, Stoll, Old Meeting Road, 11 and 6.30, Rev. P. C. Whitehead
COVENTRY, Holyhead Road, 11, Sunday School, 6.30, Rev. Alun Williams
CROWN, Free Christian Church, Bench Street, 6.30, Supply
CUTTERIDGE, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. Dickie
CWMBRAN, Free Christian Church, Wellesley Road, 11, Dr. F. A. Gerard
DEAN ROW 10.45, Rev. A. B. Dowdeswell STYAL, 6.30, Rev. A. B. Dowdeswell
DERBY, Wilson Street Chapel, 11, Children's Church, 6.30, Rev. F. Coffin
DERBY, Peter Gate Unitarian Chapel, 6.30, Mr. F. Shoesmith
DITCHLING, Old Meeting House, 10.45, Miss M. K. Watts
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. W. Pierson
DOVER, Adrian Street, Unitarian Church, 6.30, Rev. Dendon Hilton
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. R. Savage Hicks
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Mr. B. Pooley
DUNFERMLINE, Old Chapel, Chapel Hill, 10.45 and 6.30, Mr. R. Cook
DUNDEE, Unitarian Church, 33 Constitution Road, 11, Rev. A. E. Potts
EASTBOURNE, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. Tavener
EXETER, George's Chapel, South Street, 6.30, No Service
FAR CROSS, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
GLASGOW, St. Vincent Street, Unitarian Church, 11, Rev. M. S. Simmons
GLOSSOP, Unitarian Church, Primitive St., 10.45 and 6.30, Rev. Graham Short
GLOUCESTER, Barton Street, 2.45, Rev. Barbara Thomas
GUILDFORD, Ward Street Church, closed till August 26
HALL CROSS, Hale Barns, 10.45 and 6.30, Rev. John Stokes
HALIFAX, Northgate End, 10.45 and 6.30, Rev. J. B. Tough
HARTFORD, Free Christian Church, South Terrace, 11, Rev. Dendon Hilton, 6.30, Supply
HASCOMBE, Great Meeting, Hepers Lane, 11 and 6, Rev. Ralph E. Gossard
HASLEMERE, Wyndham Road, 6.30, Rev. J. Martin Hall
HEBDENBRIDGE, Fitzwilliam Street, No Service
HULL, Park Street Church (Unitarian), 6.30, Rev. Ernest Pope
ISLE OF WIGHT, Newport, Unitarian Christian Ch., 11 and 6.30, Rev. W. Carter
KENDAL, Market Place Chapel, 6.30, Mr. W. McMillan
KIDDERMINSTER, New Meeting House, 11 and 6.30, Mr. C. B. Wright
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith
LANCASTER, St. Nicholas Street Church, 6.30, Supply
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. Maurice Jourdain
LEICESTER, Nedervongh Road, 11, Junior Church, 6.30, Supply
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. Alan Ruston
LEOMINSTER, Sunday, Miss J. E. Lindsay, The Little House, Garth Road
LIVERPOOL, Hanover Chapel, 11, Rev. W. J. McGregor
LIVERPOOL, High Street, Unitarian Church, 6.30, Rev. H. W. Hamilton
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. H. McLachlan
LIVERPOOL, Renshaw Free Church, 11, Supply
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. Kerr Morton
LIVERPOOL, Gateacre Chapel, 11, Mr. J. Potter
LIVERPOOL, Hamilton Road, Egerton, 3, Sunday School, 6.30, Mr. J. L. Gatty
LIVERPOOL, Hope Street, 6.30, Rev. C. A. Piper
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. Shirreff Price
LIVERPOOL, Mill Street, Edgware Road, 6, Rev. F. Hankinson
LIVERPOOL, Mosslawn Mission and Mossley Street Chapel, 6.30, Mr. G. J. Price
LIVERPOOL, Rotton, 10.30, Rev. E. G. Lee
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11, Rev. J. C. Bridgeman
LONDON, Forest Gate, Upton Lane, 6.30, Mr. T. E. Dutton
LONDON, Golders Green, Hoop Lane, 6.30, Rev. W. Wolfenden
LONDON, Hackney, New Gravel Pit Church, Chatham Place, No Service
LONDON, Hampstead, Rosslyn Hill, 11, Rev. Dendon P. Hilton
LONDON, Highgate Hill Unitarian Church, 11, Mr. M. Trevelyan
LONDON, Hoxton, Old High Street, 6.30, Mr. W. Bowden
LONDON, Islington, Upper Street Mission Hall, 6.30, Rev. A. V. Fox
LONDON, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. A. V. Fox
LONDON, Lewisham Unitarian Church, High Street, 11, Rev. W. Wolfenden
LONDON, Lewisham, Lee Bridge Road, Manor Green, 11.15, No Service
LONDON, Mansford Street Church, Bethnal Green, 6.30, Supply
LONDON, Richmond Free Church, Ormond Road, 11, Rev. F. Hankinson
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. T. L. Jones
LONDON, Wandsworth Unitarian Church, East Hill, 11, Mr. G. J. Price
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
LONDON, Wood Green, Unity Church, Newham Road, 6.30, Rev. John Kelly
LYTHAM St. Annes (Ansdell), Channing Road, 11, Rev. W. A. M. Hellaby
MACCLESFIELD, King Edward Street, 10.45 and 6.30, Rev. G. D. Foote
MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. Muriel Hilton
MANCHESTER, Blackley Unitarian Church, Chapel Lane, 6.30, Supply
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. S. Morley
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice Jourdain
MANCHESTER, Monton Church, Eccles, 10.45, Rev. T. W. Roberts, 6.30, Mr. P. M. Brown
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Rev. T. W. Roberts
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. John Gill
MANCHESTER, Renshaw Street Mission, 6.30, Rev. R. L. Hopkin
MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. Ian L. Tolland
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. P. M. Brown
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, ——
MANSFIELD, Old Meeting House, 10.45 and 6.30, Mr. Derek Smith
MARPLE, Unitarian Hall, 31 Stockport Road, 3, each Sunday
MARSHFIELD, Free Christian Church, 6.30, Rev. E. A. Davies
MIDDLETON, Old Road Chapel, 6, Supply
MORECAMBE (see Lancaster)
MORETONHAMPSTEAD, 3, and Newton Abbot, 6.30, Rev. C. G. Toogs
NANTWICH, Old Chapel, 6, Supply
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30 Rev. John Patton
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Mr. W. H. Cunliffe
NORTHAMPTON, Kettering Road Church, 6.30, Mr. G. Wilkinson
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Mr. C. V. Walton
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Goss
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Nuttall
OSWALD, Manchester College Chapel, 11.30, No Service
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6.30, Rev. L. Hallworth
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Supply
PLYMOUTH, Unitarian Church, Mannamead Road, 11 and 6.30, Rev. E. H. Kimbley
POOLE, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. W. J. Carter
PORTSMOUTH, Museum Hall, Highbury Street, Old Portsmouth, 6.30, Mr. J. R. Sturges
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. W. A. M. Hellaby
RAMSGATE, Hardy, The Meeting House, No Service
RICHMAL, Blackwater Street, 10.30 and 6, Rev. W. Bird
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. N. J. Tripp
SALE, Atkinson Road, 11 Rev. John Gill
SCARBOROUGH, Unitarian Church, Westborough, 10.30, Rev. W. T. Wilkins, 6.30, Mr. E. E. Strachan
SHEFFIELD (Abbeydale), No Service during August
SHEFFIELD, Fulwood Old Chapel, 11, Rev. F. Sorell
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby
SHEFFIELD, Unity Church, Crookesmoor Road, 11, Mr. A. Graves
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Rev. Francis Tilney
SOMERTON, Old Meeting, Unitarian, High Street, 11 and 6.30 Rev. H. Whitaker
SOUTHAMPTON, Kell Memorial Hall, Bitts Ver Road, 6, Rev. H. J. Rossington
SOUTHEND-ON-SEA, Dunclay Road, 11 Children's Church, 6.30, Miss M. Griffith
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. A. J. Hinds
SOUTHPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Supply
ST. HELENS, Corporation Street, 6.30, Mr. A. Kirby
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. A. D. Williams
STOURBRIDGE, Presbyterian Unitarian Chapel, 11 and 6.30, Rev. C. Shipton
SWANSEA, Unitarian Church, High Street, 6.30, Rev. B. Vesey (also, 11, First Sunday in the month)
SWANSEA, Pentrefelin Free Christian Meeting House, 11, Rev. B. Vesey
TAUNTON, Paul Hall Road, 10.45, Mr. H. Tuttle, 6.30, Mr. F. G. Mason
TAUNTON, Mary St. Chapel, 11, Rev. W. H. Coombes, 2.30, Sunday School
TAVISTOCK, Old Meeting House, Ashford Road, 6.30, Rev. G. Kinsey
TORRINGTON, Unitarian Church, 10.45 and 6, Rev. Alec L. Peirce
TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. Charles Ruston
TOTNES, Unitarian Church, 11, (1st Sunday in month) and, 6, Supply
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
WATFORD, Friends' House, Church Road (by permission), 7.30, (Last Sunday in the month)
WELLS, Memorial Church, Manor Road, 11, Mr. J. L. Gatty, 6.30, Mr. E. C. Thornton
WEST KIRBY, Brookfield Gardens, 11, Rev. Maurice Jourdain (also, 6.30, 1st Sunday in the month)
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.15, Mr. B. Ingram
WESTON, Flowergate, 6, Rev. W. T. Wilkins
YORK, St. Saviourgate Chapel, 6.30, Mr. S. Thomas
THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 19 Gordon Sq., W.C.1.

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin Gunner
MELBOURNE, Unitarian Church, Cathedral Place, C.2.; Unitarian Half-Hour broadcast, 4.15; Service: 4 p.m., second Sunday in each month, Evening 7 p.m. Rev. V. Jones
PERTH, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Prasser, 19 Clifton Crescent, Mt. Lawley
SYDNEY, New South Wales, Unitarian Church, 19 Francis Street (off College St. 7.15, Supply. Manse Telephone LA 5321
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Glen Alby, Melbourne, C.1. Minister Rev. R. Bartholomew. Meetings as arranged.
SHEPPARTON COMMUNITY CHURCH, Numbla Road, Seaford (Vic.), 3.5, weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. Bartholomew

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Angus Cameron
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Jordan
VANCOUVER, B. C., Unitarian Church of Vancouver, 1550 Tenth Avenue West 11, Supply

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Rev. E. H. Morgan
WELLINGTON, Services suspended, Enquiries—Miss Weeks, Tel. 40-272.

SOUTH AFRICA

CAPE TOWN, Hout Street, 11, Sunday School; 7, Service, Rev. Maurice C. Ruston

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This small collection of sixty hymns is "a small treasury of hymns truly expressive of the Unitarian faith in its various aspects . . . ".

Biographical notes appear in alphabetical order at the end of the book.

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"In this book the issues are so fairly set out and so frankly faced that it may be instructive even to those who disagree fundamentally with its line of argument. . . ."—*Times Literary Supplement.*

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Death

Carlier—On July 28, 1956, at "Llawrenny," Loampit Hill, London, S.E.13, Egbert Christian, passed peacefully away, aged 60 years.

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

Subscription Rates: £1 1s. 8d. per annum (post free).

Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.

Address: 14 Gordon Square, London, W.C.1

TEL.: EUS. 7334 Editorial: EUS. 2842

Quiet Days

We accept the idea of the Sunday Service, held primarily for worship, a spiritual activity undertaken by a number of us, in a fellowship without direct speech; a fellowship in which we are vocally led in thought and prayer.

A Retreat is just that; a Sunday Service extended a little in time. When one considers the matter it does seem a sound scheme that ministers who so often live through a succession of over-full days, and lay folk in the same state, should have a chance to think and pray and worship undisturbed, with no thought of duties left undone.

From July 16-20 eleven ministers and lay folk met at the Unitarian College, Manchester, for such a time. The Rev. E. H. Kerdey acted as conductor the first day, and the Rev. Charles Easton the second and third. It was good to welcome those new to this experience as well as those who had in some cases attended the Retreats since they began six years ago.

All those who were present were full of gratitude to the conductors for leading us as they did—each day was an experience of abiding values and will not be forgotten. Some always welcome and understand the quiet. It was good this year to find that *all* used and enjoyed it better.

It was a time of great peace, a still centre to which we may all return again and again in all the vicissitudes of our necessarily busy lives.

The College—as usual—made an ideal background for these days.

M.R.D.

Letchworth.—On Saturday, July 7, Letchworth Unitarian Group welcomed a number of scattered Unitarians of Hertfordshire or its immediate borders. By the kindness of the Society of Friends the two meetings and tea were held at "Howgills," Friends Meeting House. The attendance at the afternoon meeting was twenty-six including six from the Watford Church, two from Luton, one from Welwyn Garden City and two from Hertford. Other very welcome visitors were Rev. Rosamund Barker, Soc. Postal Mission, and Miss Nora Jackson of the U.Y.P.L., also Rev. and Mrs. S. Mossop.

Women's League: The summer meeting of the Liverpool District was held at Gatescre Chapel on Monday, July 9.

The Service was conducted by Mrs S. R. Butler. The summer sunshine streaming through the windows of this beautifully restored old Chapel made a perfect setting for a splendid Service.

Tea was enjoyed in the Schoolroom bright with summer flowers. Then followed a short Business Meeting with Mrs. Murren (President) in the Chair. The Speaker was the Rev. Margaret Barr. Miss Barr said she would take up her story from the time of her last visit. She spoke of her work in the Rural Centre at Karang and of the difficulties of getting trained people to return to the villages.

Question time was full of interest, Miss Barr answering many varied questions about her work.

The collection for Miss Barr's India Fund amounted to £9.

Sidmouth: Saturday, June 30, was a most heartening day at the Old Meeting, when the members were joined by many friends for the Induction Service of the Rev. Harold Whitaker. Flowers were everywhere and beautifully arranged, those in the chapel being particularly admired. There was a good congregation for the service at 3 o'clock, including representatives from a number of Western Union Churches, a party of over 20 from Culmpton accompanied by the Rev. R. V. Holt, several local Free Church ministers, and seven members of Mr. Whitaker's former congregation at Kidderminster also made the long journey to be present. The impressive service was conducted by the Rev. L. J. Hines of Sidmouth, the Charge to the Minister was delivered by the Rev. Charles Easton of Torquay, and the Charge to the Congregation was given by the Rev. G. Randall Jones of Bridport. In his reply the Rev. H. Whitaker said he came as pastor as well as preacher. He wanted to have a place in the life of the members, and he asked for their support, their friendship, and their Christian charity. The congregation afterwards adjourned to the schoolroom and the Leigh Browne Room where Mr. P. R. Jackson, Chairman of the Congregation, presided over an informal reception. He gave a warm welcome to Mr. and Mrs. Whitaker and wished them a happy settlement in Sidmouth and success in their work at the Old Meeting.

Walter Thomas Watling

Walter Watling, who died on July 12 at the age of 71, was a lifelong member of the Octagon Chapel, Norwich. For some years he was Chairman of the Congregation. He served on a number of trusts and committees, and remained a faithful worshipper even after ill-health made it impossible for him to get about without assistance.

Walter Watling was an art master in Norwich for 44 years, for a short time at the Presbyterian School connected with the Chapel and then for nearly 40 years at the City of Norwich School. He was a painter with an eye for beauty and a creative gift, and in his teaching it was the creative element in thought and action which he strove to develop in the minds of boys. Responsive to new ideas as he was, he never confined his work to the classroom. He was ready to advise and help any pupil who came to his door. Because he believed in the educational value of visits to other lands he played a leading part in the foundation of the Secondary Schools Travel Trust and himself conducted parties of schoolboys abroad.

His health began to fail several years ago and after a time he lost the use of both hands. The wise use of leisure had always been a theme in his teaching but his own dream of retirement as years of leisure in which to paint was never realized and this was a grievous disappointment he found it hard to bear. But his pride in the achievements of many of his old boys remained, and his true memorial is in what they are doing in the arts, in different places, to-day.

Many old friends and former pupils attended the funeral service, conducted by the Rev. J. A. Kennedy, in the Octagon Chapel on July 17, preceding cremation at Horsham St. Faith's.

J.A.K.

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W. Remnant Ward Press Organisation Limited,
Kingston House,
229, Shaftesbury Avenue, London, W.C.2
Telephone: Chancery 6702
Display Rates on Application Special Terms for a Series

Printed by Wightmans and Sons Ltd., Queens Road, Southwark Ltd. and Published by The Inquirer Newspaper Co. Ltd., at the Inquirer Office, 14 Gordon Square, W.C.1.—Saturday (Effectually from Wednesday, Saturday, August 11, 1956